







# Formosa

Lies about 900 miles south west of Moji - Shimonoseki, Japan

700	"	"	"	"	Southern tip of Kyushu
90	"				east of China Coast at Amoy
200	"	"	"	"	at Swatow
450	"	"	"	"	at Hongkong
200	"				north of Luzon, main island.
100	"	"	"	"	, small islets.

The island is more or less continuously connected with Japan by the Loo Choo Chain of Islands, (Japan- Ryu Kyu). Small colonies of Loo Choo fishermen inhabit islets on the north-east coast of Formosa. Apparently they are of Malay stock and account for that element in the Japanese population. Their language, although cognate with Japanese when examined philologically, is incomprehensible to the Japanese. Their complexion is much darker than the average in Japan. Tatooing is quite general among the older generation. Even the women indulge in these decorations, mostly on the backs of the hand. The women and girls are employed quite commonly as household servants by the Japanese in Formosa. This practice is, I believe, decreasing, as the number of young Formosans educated in Japanese schools and able to speak Japanese is growing. Ten years ago, when I first went to Formosa, those Formosans able to speak Japanese were not of sufficient number to be available in the more







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lowly occupations; they were absorbed as shop assistants, clerks and delivery boys. Toward the end of my ten year residence, the supply of Japanese speaking Formosans had increased to such a point that I was able to find, without difficulty, such people seeking work as domestics. Their Japanization in speech and general demeanor was such that on various occasions my wife (Japanese) was surprised to discover that certain delivery boys and clerks in shops were Formosans, whereas she had thought them Japanese. Although these Formosans usually disclaim any admixture of blood with the aborigines during their 300 year stay in the Island, various observers note the fact that the types seen are to be distinguished from those now to be seen 90 miles away on the mainland of China.

It is true that certain tribes of aborigines surrendered to the Chinese invaders and were allowed to remain in their lowland or foothill homes, while the diehards retreated to the high mountain valleys. These tribes, referred to as "half savages" by the Formosans, gradually approximated the Chinese mode of life, speech and dress. Perhaps there has been a slow "passing" into the body of the Formosan population. These half savage tribes are found only in the southern part of the Island. The aborigines in the north were so fierce that no contact or civilizing was possible. On the other hand, on account of the physical configuration of the northern part of the Island, a few







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isolated groups of Aborigines were surrounded by the enveloping Chinese influx. The aborigines fled into a range of hills not connected with the main range of mountains in which the bulk of them took refuge. These cut off groups were thrown into increasing contact with the Chinese as the latter's fields and villages gradually spread through these low hills. At the present time the local Formosans (Chinese) is gradually surprised to be told that the people in these hills are largely aborigines in blood. They look on them as Formosans, the same as themselves, except that the people from these hills are reputed to have "bad" eyes. This, no doubt, is an unconscious recognition of a certain wary, suspicious, rolling of the eyes from side to side (without turning the head) to be observed in most primitive peoples.

Reverting to the Loo Choo people, they were always in bad repute among their Japanese employers on account of their tendencies to petty thievery, lying, and violent fighting with others of their race. Now that Formosans are becoming available as servants, the number of Loo Chooans to be seen around the streets is noticeable decreasing. Formosan Chinese thievery is mainly confined to petty grafting on house hold accounts. It practically never becomes actual theft unless this recognized "squeeze" is cut off. Like wise Formosan Chinese fighting is







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almost entirely confined to picturesque vocal eruptions which are looked upon by the Japanese community as a rather amusing break in the monotony of the daily routine. Until the Chinese gets to the point where he is ready to kill you, he rarely uses physical violence.

#### Formosa, General Dimensions and Population

About 250 miles, north to south.

90 " east to west in widest part (center) tapering down to about 30 miles wide at northern end, tapering down to sharp point at southern end.

Formosa Chinese - about 4,000,000

Japanese - " 100,000

Aborigines " 40,000 (has been estimated up to 100,000)

The bulk of this 4 million of Chinese Blood is of typical South-China (Fukien) stock which came to Formosa during the last 300 years from the city of Amoy and its hinterland. Their Fukien speech, culture, and the women's foot-binding and smooth, flat hairdressing characterize the bulk of the population. Incidentally, bound feet are not to be seen among the younger generation on account of its prohibition by the Japanese government.

However, there is a considerable group of people in Formosa which came from China but is a race apart, scorned by the main bulk of the population. They call themselves "Hakka", the Formosans and Japanese call them "cantonese", although they are entirely different from the Cantonese of Ewantung. The only excuse for calling them Cantonese is that they entered Formosa from







the city of Swatow, just over the Kwantung border, instead of from Amoy, in Fukien. Nevertheless they are not Swatow, nor even Kwantung people. They are a sort of Chinese gypsy, offering much to puzzle and intrigue the ethnologist. It seems to be the most commonly held theory that they originated in North China and traversed China from North to South during the course of several hundred years. They were either hounded along from place to place by increasing pressure of the Han population or impelled by their own love of wandering. They finally were deflected from their southward trek by the pressure of the already dense population in Kwantung. Twining eastward they reached the sea at Swatow in northern Kwantung and crossed over into southern Formosa, then twining north. They are now becoming quite noticeable in North Formosa where they were a rarity a few years ago.

Their men do not attract as much attention on the streets as the women, who affect a style of hairdress strangely suggestive of that of Japanese women. Whereas the usual Chinese woman bound her feet and consequently refrained from assisting her men-folk in the fields, the Hakka women kept their feet unbound and worked freely in the fields with the men. The Hakkas seem nearer to a state of matriarchy than other Chinese in the fact that the women are rather Amazonish in build, stride, and violent temper. They stride through the streets with a proud, devil-may-care air, more virile than even the males of the ordinary Chinese population. The violent tempers of both Hakka men and women make them feared







feared by the Chinese who always avoid any altercations with them.







## II. Relations between Japanese Conquerors and Chinese Subjects.

On the whole, with the exception of difficulties with the aboriginal tribes, who are not classified as Chinese the colonizing or conquering path of Japan has been smoother in Formosa than it has been in Korea. This may be accounted for partly by the character of the population and partly by its status under the Peking rule prior to the cession to the Japanese in 1895. Regarding the character of the two peoples (Formosan Chinese and Koreans) we are first struck by an apparent paradox: Superficially observed, the Koreans give the impression of stolidity or dull apathy, while the Formosans give the observer an impression of fire and verve. While there have been insurrections against Japanese rule in both countries, those in Formosa have been small in compass and short lived, whereas those in Korea have been organized on a grand scale, have been bloody and were wiped out with difficulty.

Although I have not been in Korea, I have gained the impression, from reading and personal contacts with Koreans, that Japanese suzerainty in Korea has had harsh features not readily noticeable in Formosa. In Korea there seems to have been a wholesale expropriation of lands for the benefit of Japanese colonists. In Formosa, with the exception of one small, government-subsided colony of Japanese farmers, agricultural colonists in Formosa are practically nil. The Mitsui Company, in laying out their tea







plantations, despoiled the aboriginal savages in the hills, rather than the lowland Chinese. The large Japanese sugar companies in the southern part of the island, have accumulated sugar cane lands without too violent outcries from the former Chinese owners. Of course, in arriving at any comparisons, one must always bear in mind that affairs in Korea are more or less the world's public property, whereas there are few foreign visitors to Formosa. News items from there, gain little space in the world's press, and the Japanese censorship is so stringent that residents in Formosa are often surprised to read in the foreign-owned press in Japan, or in newspapers received from America and Europe, news of the island of which they were absolutely ignorant. Coupled with this censorship is the fact that the Chinese are the world's greatest rumor-spreaders and fake report-embroiderers, so that one grows accustomed to discounting all the tales of sensational stories that, passed from mouth to mouth, forms the main indoor sport of the population.

The only insurrection I can recall that was at all comparable to several that have occurred in Korea, was a local uprising in the central part of the island more than a decade ago. This rebellion was more in the nature of a villagers or peasants revolt against certain government policies (in connection with land and tax policy) rather than a political insurrection. It was, according to newspaper reports, put down with undue severity







and wholesale execution of participants. It was reported in the papers (not in Formosa) that when hundreds of villagers had been executed, the Emperor himself intervened to stop the slaughter. ~~Six~~

Since this time, there have been, so far as I know, no open outbreaks. Activity has been confined to political agitation by various associations and societies. Secret propaganda and the organization of secret societies look forward to a favorable day when their outbreak, synchronized with external events, will stand some chance of success and not result merely in wholesale massacre.

Of the openly conducted activities the one that has attracted most attention has been that of the agitation for a separate Diet in Formosa under Japanese rule. This agitation has been mainly in the hands of young intellectuals of good family and high education who find themselves educated but lacking outlet for their energies and abilities. This is for the reason that governmental posts are practically monopolized by imported Japanese from the Japanese homeland, and big business opportunities and positions are likewise more or less hogged by the invaders.

Sons, as well as daughters (in some cases of former wealthy families) sugar cane plantation owners, sugar mill proprietors, alcoholic and tobacco monopoly holders, landed proprietors, and city real estate holders, now find themselves after being educa-







ted in Japanese universities or abroad are condemned to seek an outlet for their energies in retail shop-keeping, medical and legal professions, small time brokerage businesses, or just plain cafe lounging and mah-jong gambling.

The vicissitudes, both painful and comic, of the Junks Kowai (Civilization Society) in its agitation for a separate Dist in Formosa, are so numerous and lengthy that they merit a separate sketch.

About the only class which really relishes the security and order of the Japanese rule is the families holding large blocks of urban rental properties. They have fattened on higher rentals and have not been "squeezed" by Chinese Yamen crafters. To a lesser degree, as supporters of the Yax Japonica are the rural landlords renting to tenant farmers outside the sugar cane districts, who are thereby freed from the rapacity of the Japanese sugar barons.







## Supervision of Foreigners.

This work of the Japanese Government falls into three divisions:-

1. Nationals of the Republic of China
2. Nationals of other countries, public control.
3. Nationals of other countries, secret control.

I have little information regarding the first point, other than that Chinese nationals get rather inconsiderate treatment from the police authorities. Most troubles arise from opium smuggling by unregistered junks and sampans. Smuggling is facilitated by the nearness of the coast of China (about 90 miles at the narrowest) and by the more or less deserted sea shore with many places where sampans can be beached. Since the Japanese gold embargo, smuggling of gold has brought arrest to many Chinese.

An illustration of the rough treatment by the police was the case of the arrest of the Chinese manager of my firm, regarding which we made complaint to the police authorities and Government General. This man had a government license to smoke opium. However, one of his relatives, a senior employee of the firm, did not. To obtain his supplies he stole opium from the manager, and smoked this mixture.

Opium inspectors raided the company dormitories one night, found the man in an opium sleep. Kicking him awake, they demand-





ed to see his license to smoke. Having none, he stated that the manager, his relative, sold him his supplies. Thereupon they invaded the manager's bed room (a very serious offense in Chinese eyes) got him up, tied his hands behind his back with the cords the Japanese police use in place of handcuffs, and marched him through the streets to the police station. This was very unusual treatment for a man of the manager's social status. Officials at the police station hearing the man's story immediately released him.

Our complaints were never acknowledged in any way by the authorities. The manager felt that he had lost so much "face" by the incident that he resigned and wished to return to his home in China. He was with difficulty persuaded not to do so.

Regarding point two, the Governor General maintains one official whose main duties seem to consist of steering foreign visitors around Formosa, seeing that they see only what they should keep from seeing what they should not, preventing them from coming in contact with persons who might give them ideas unfavorable to Japan. He also entertains the visitors at government expense at geisha dinners and visits to savage country. Formerly, for many years, this post was held by a man who, while well liked by the foreign visitors, was so naive that he was written up by authors travelling in Formosa in a somewhat jocular vein. After several such books appeared, the Government eviden-





tly thought it was bringing unfavorable publicity on the island, so they replaced the man by another who had been in various parts of the world as a consul, and who imagined himself to be very cosmopolitan and sophisticated. I have as yet seen no books in which he figures, so I can't say what reaction travellers have to his ministrations.

Point three: This brings us to the constant trailing and spotting by plain clothes men and their agents;; hotel servants, railway "boys", prostitutes, waitresses, and taxi dancers.

One amusing incident I recall, was in connection with the visit to Formosa of a young minor attache of the American Embassy in Tokyo. The capital of the island, Taihoku, Taipei, is in the extreme north. Here is located the bulk of the foreigners. It is commonly rumored that the southern tip of the island is a sort of spear head aimed at the Philippines and Formosa; that the largest air field and concentration of planes in Japan is there; and that various sugar factories are so designed as to be quickly convertible into munitions plants. The Japanese get very jumpy when any foreigner wants to travel below a certain point on the island.

This young American attache had this desire and on account of his official position, could hardly be gracefully forbidden to go that far south. Also they did not want the surveillance too marked, so they allowed him to travel alone but checked him





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in and out of places, telegraphing ahead what train he had boarded, having a man at the station at his destination to check him off the train, and into his hotel or inn.

From some chance acquaintance he had learned of a hot spring resort where there are many pleasures to be enjoyed other than bathing. He did not want his visit there to be too public on account of his official position, and learned a trick from his acquaintance. The small train to this resort left from the same station as the main line train to the capital, but from a different platform reached by a bridge over the tracks. The attache purchased a ticket to the capital while the friend bought one to the resort and gave it to him. His baggage was then placed on the main line train and he ascended the stairs to the bridge ostensibly to get on the train for the capital, but actually he walked over the bridge to the farther platform and got on the small train. The authorities apparently did not take the trouble to check him into the train but telegraphed the capital that he would arrive there on the specified train. When he failed to arrive, there was hell to pay. The police system of the whole island was put to work to locate him. I was awakened in the middle of the night by a detective looking to see if the American was stopping with me or if I knew where he was. Cafe's, bars, clubs, and dance halls were scoured. Finally before morning he was located at the resort in question although this involved inspection of the thirty or forty "Bath Houses" located there.





## Police System and work.

Looked at from the viewpoint of a foreigner, two features of the Formosan police system make a strong impression:-

1. The desire of the Japanese to maintain the idea that they are superior as human individuals to the Chinese, and
2. The handicap of the Japanese police in lack of knowledge of foreign languages and the consequent awkward and ludicrous incidents.

Illustrating the first point is the fact that only a Japanese may become a full "policeman" (Junee). Formosan Chinese on the staff, even though they may be doing all the work of a certain police-box or village police-station, can never rise above the position of "assistant policeman".

Illustrating the second point is the fact that Formosan Chinese, with a few years primary schooling in Japanese school, can speak Japanese in such a manner as to lead Japanese to mistake them for their own nationals and the Japanese secret police officers, fearing to trust their Chinese assistants, are forced to police methods where only listening, not speaking, is required,

The bulk of the Chinese people, tend toward a desire to pursue the even tenor of their lives without disturbances, and lack in the ordinary public peace and order functions of the police without animosity, whether they be Chinese or Japanese officers.





I have known many Japanese police officers, who had no duties other than maintenance of public order, to be affectionately regarded by all the residents of their districts. Their walks through the streets would be a series of friendly greetings and chats with all the shop-keepers and the children playing on the roads. The test of the reality of the professions of friendship in such a case is to be in a position, either in an upstairs window or walking a half-block or so behind the officer, to note the expressions on the faces of the Chinese and their remarks after the officer has passed on.

Whether it is a point of considered policy or not, I don't know, but it always seemed to me that any strong-arm police work was left to officers from head-quarters; and not allocated to police-box men who knew the neighboring population intimately.

However, for its prophylactic effects on potential wrong-doers, every police-box has a back room where the "rough-stuff" is pulled, and these back rooms are usually so placed that street crowds can congregate at the windows and watch the culprit "get the works". If this crowd blocks the main doorway of the police-box while the prisoner is being booked at the desk, it is chased away; but when he is taken to the back room for a "work-out" before being taken to police headquarters, the crowd is usually unreluctant and seems to derive a great deal of pleasure in seeing the torture and sufferings of a fellow countryman.





The Japanese, evidently realizing their weakness as linguists, place most of their spies among the Chinese in roles that demand no ability to speak Chinese but only ability to understand it. Up to a short time ago the favorite role was that of street-vendor of childrens candies. These people, including women, are so universal throughout Japan proper and Formosa that a few more or less are not particularly noticeable. This routine is to march through the streets, dressed in some ludicrous costume, pushing a small cart, gaily decorated with flags and posters and beating a small drum and cymbals or playing a harmonica (recently). When a sufficiently large crowd of children has been attracted, the vendor stops and puts on a little act of some kind to attract adults. After this, he sells his wares to the children and then stands idly tapping on the drum or rearranging the stock while he attempts to overhear the remarks of any groups standing nearby.

After this dodge became so well-known to the Chinese that it was practically worthless, the police adopted another ruse: imitation of lepers and beggars. As the government makes little provision for care of these classes, they are to be seen roaming the streets freely. They usually have a small village on the edge of town, in the neighborhood of the garbage dumps and crematories. From here they go out every morning, in their filthy rags and bandages, to roam the streets till night-fall. This class contains a numerous element of idiots who cannot talk and sufferers from lep-





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rosy or venereal disease whose mouths or vocal organs have been destroyed. This opportunity is offered the police to take-up a few operatives and have them lying in gutters and sitting on edges of open drains, in decreays, around the public markets, and street barber stands, taking things in. On one occasion, a Japanese detective (known to the Chinese as "the tiger" on account of his extreme viciousness in the back-rooms of police-boxes; his specialty was kicking in the testicles; was severely wounded by a sand-blow while disguised as an idiot beggar and lying in the street. He was trying to overhear a conversation of some professional assassin, Fong, the bodyguard of the wealthy head of the Salt Monopoly. This head had in his youth been an apprentice in a slaughter house, a pig sticker. Later he became a "Dime" (paid assassin). When the Japanese Army invaded Formosa in 1895, landing a few miles south-east of Keelung, this man offered his services to the Japanese commanders as a guide through the jungle to the place where the Chinese Army was stationed. The subsequent engagement practically ensured the Japanese conquest of the island and the informer was rewarded by the salt monopoly of the island. Since then Chinese patriots had been trying to kill him and merchants who benefitted by a stable regime had been seeking his daughters as brides for their sons and his sons as grooms for their daughters. Whenever the Japanese appoint a new Governor-General, this Chinese was delegated to make the trip to Tokyo by boat and





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rail to welcome and escort the new official to his Formosa post. This was intended as a sign of the hearty cooperation of the Formosan people, and also an example of the rewards of acknowledging Japanese supremacy in Asia. To get back to the Detective; his misfortune was to have a pocket electric search light of police type roll out of his baggy trousers, while he was lying in the street. One of the "Homa" seeing this, drew a Chinese short sword from inside his own trousers and nearly cut the Detective's arm off in an attempt to behead him. The police search for this man ranged even into Savae country. He was finally captured, oddly enough in a Chinese Christian Church. Two police officers were killed in this capture.

Up to this time, the Japanese police had never used pistols in Formosa. Shortly after this I was leaving on a trip to America and was requested to bring in as personal property on my return, an automatic for an officer who didn't relish the idea of cold steel.





### Political Set-up.

Outside of the insignificant Japanese population of Formosa, which is, so far as I know, a unit in supporting the present Japanese regime, the political situation is complicated by the divergent groups among the four million Formosans of Chinese blood.

About 15 percent of these four million are disposed politically. They are typical Chinese who for hundreds of years have existed on the verge of starvation, are used to it, and consider it the normal condition of man.

The politically minded are a small minority, either possessing some financial means, or descended from wealthy families. They are divided into four main groups.

Perhaps the largest group in numbers and present influence is the wealthy agricultural landowning group, (owners of large blocks of city real estate, and proprietors of large businesses). They, for the most part, are sympathetic to Japanese rule, for the reason that it gives them peaceful conditions under which to conduct their profit making, and gives them freedom from the great Chinese curse of graft. As indicated in previous sketches, it is only when certain Japanese large business interests, such as sugar companies, have interfered with their profit making, that this group has been alienated.

The next group, and perhaps the most vocal, is the group





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that wishes to continue under Japanese rule but to have a separate Dist in Formosa. This group is mostly composed of sons, especially younger sons, of the first group. The older sons, with their prospects of inheriting their fathers interests, naturally see things in the same light as their fathers. Younger sons, or sons of concubines or secondary wives, young professional men, lawyers, doctors, etc., see a prosperous future for themselves if they can enjoy the security of Japanese rule, but have a separate Dist and a Civil service staff open to Formosans. At present Japanese, imported from Japan, largely monopolize these jobs.

A third group, and quite a minor one, are interested mostly in reunion with China, for purely patriotic reasons, or just to get relief from their hatred of the Japanese.

The fourth, and very un-vocal group, are the Communists, looking to Moscow for spiritual guidance.

The peculiar feature of the four groups is that the individuals composing them are so knit together by personal ties, marriages and friendships. Communists are relatives, close personal friends, playmates, etc., of members of the other groups. The well-to-do class was so small, in comparison with the bulk of the population, that they looked on themselves as a sort of big family; they all knew one another, from one end of the island to the other. They intermarried almost exclusively, and seemed to prefer matches in which the groom came from one part of the island, the





bride from the other. The higher schools they attended were grouped largely in Taipei, the capital, thus bringing them still more together. Prior to the establishment of the University of Formosa, they attended universities in Tokyo, students from all parts of Formosa thus being thrown together. Everybody in these groups seems to be either a cousin, brother-in-law or clan of everybody else. A dinner party, after a large wedding, would see a room full of two or three hundred people from all over Formosa, all more or less related, or intimately acquainted.

As a result, the four groups can't seem to generate much steam for inter-group animosity. They meet at family affairs, at bars, and theatres, and seem to enjoy one another's society regardless of differences of opinion.

Whatever rough stuff that has been pulled has been camouflaged by the use of professional hired gangsters or use of blackmailing newspapers, allied to no one group.

For instance, one group staged a drive to get all the young doctors and other professional men to join in their movement. Some persons thought such political action would jeopardize their earnings. Consequently, these recalcitrants found themselves secretly denounced to the Japanese as being more dope peddlars than they were physicians; or scurrilous articles appeared in the scandal sheets accusing female members of their families of immorality, or some night ruffians armed with Chinese short swords or cleavers would sever their tendons of Achilles (heel muscle), rendering them cripples for life.





However the persons instigating these acts hid their identity and continued still as ostensibly charming and friendly with the victim as before.

The Japanese authorities put a ban on the separate list movement and ordered disbandment of the Civilization Society (Chinkwa Seikwai) that was using it. When it continued, partly secretly and partly under another name, many young men and women members were imprisoned. The leader, a young doctor, was imprisoned many times finally dying in jail. His concubine, a young woman of good family and education, supported herself during his imprisonment and after his death, by running a small bookshop that secretly dispensed radical literature. Each time the young doctor was released, he insisted no time in renewing his activities and was always promptly rejailed.

On one occasion he gave the island a good laugh by attending a large ceremonial dinner, given by the Chinese (from China; not Japanese subjects) in commemoration of the overthrow of the Manchus. The dinner was a yearly affair and was always attended by a large body of Japanese officials, invited by the Chinese consul. Ordinarily the speeches were limited to diplomatic platitudes, but on this occasion the young doctor, uninvited and unannounced, leaped to the platform and made a fiery anti-Japanese address in the Japanese language. The Japanese officials, including the ever present force of police and detectives, were so struck that by him





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suddenly, that it was some minutes before they could pull themselves together sufficiently to drag him from the platform. Another big laugh arose when a group of members of the General Civilisation Society, went to Tokyo and by some means induced the Tokyo police to give them permission to operate. A great outcry then arose from the Formosa police, who claimed their Tokyo colleagues had caused them to lose face before the Formosan population. The young members, returning from Tokyo, were seized at the harbor and imprisoned. Tokyo demanded their release, Taipei refused. As a result there was much talking between the Governor General and the Minister of Colonies in Tokyo, also a hurried trip by the Civil Governor to Tokyo. To save everybody's face, a new society was authorized on the understanding that they continue their agitation for a separate state only when in Tokyo. When in Formosa they were to keep their mouths shut.

The Communist group were practically all removed from circulation at one fell swoop. This action was the result of careful preparation by the Japanese police for a period of over one year. It was so smoothly and quietly done that it was several months before it became widely known what had happened.

The strategy employed was to make no arrests, except those made necessary by open defiance of the Japanese, but to concentrate on identifying, locating and keeping track of the location of every member of the Communist group. This strategy was not confined





to Formosa, but extended to Amoy, Foochow, Shanghai, even Nankin and Pekin. A special corps of "dangerous thought" detectives were brought down from Japan. They acted as instructors, their pupils being Japanese police and detectives in Formosa who could understand Formosan Chinese. Some sub-police of Formosan blood, who could be depended on not to give the show away, were also trained in "dangerous thought" tactics.

Then the drive to identify began. When all were located, efforts were made to get within reach, of Japanese extra-territorial spheres in China, of those communists who had fled from Formosa and were living in China, outside the zones subject to Japanese consular police.

When all was in readiness, the signal was given and, quietly without show, complete newspaper censorship, etc., the entire group were imprisoned, all inside of about five days. Of course, they got some who were not really concerned. These had to be released., with the caution of silence lest they be re-imprisoned.

It left the movement without brains, only a few "on the fringe" believers, who had no one to lead them.

At the time I left Formosa, the others had not been publicly tried, but were still under Procurator's Investigation.







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